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A

PASTORAL LETTER

FROM A

MINISTER

TO HIS

PARISHIONERS;

BEING AN

Earneſt EXHORTATION to them, To take Care of their SOULS;

AND

A Preparative, in order to render all his future Methods of Inſtruction more effectual to their Edification.

The FIFTEENTH EDITION.

LONDON:
Printed for JOHN RIVINGTON, Bookſeller to *The* SOCIETY *for Promoting Chriſtian Knowledge*; at the *Bible and Crown* (N° 62.) in St *Paul's Church-yard*.
M DCC LXIX.
[Price One Penny.]

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THE EARNEST EXHORTATION

Of a Miniſter to his Pariſhioners to take Care of their Souls.

Moſt dearly Beloved Neighbours,

MY Heart's Deſire and Prayer to God for you is, that you may be ſaved; and my moſt ſincere Endeavours ſhall ever be, by all Chriſtian Methods I can think of, to promote your Salvation. And becauſe I cannot hope, either *by Doctrine*, or *by Reproof*, or *by Inſtruction in Righteouſneſs*, to prevail upon thoſe to comply with any Methods I can deviſe for the Good of their Souls, who are not thoroughly ſenſible of the Worth of them; I think it requiſite, in order to make my future Labours more effectual with you, to lay before you ſuch Conſiderations as may make you ſenſible of the ineſtimable Value of your immortal Souls.

I take it for granted, that you believe you have Souls. My Buſineſs is, to awaken you to a ſerious Concern for their everlaſting Welfare; a Concern the moſt neceſſary of all others; and yet, I fear, very little laid to Heart; for otherwiſe the generality of Men could not poſſibly live as they do: They would not employ

all their Care and Pains in providing a Maintenance for theſe periſhing Bodies, and leave the moſt valuable Part of themſelves, their Souls, altogether neglected. Were we to die as the brute Beaſts, and that when our dead Bodies are laid in the Grave, there were an End of us; if this determined all our Hopes and Fears, and we return to our Native Duſt, therein to remain for ever; then might we Eat and Drink and take our fill of Pleaſure in this World, as too many do: But if the Soul, when it leaves the Body, does immediately enter into a State of Happineſs or Miſery; if there be a Reſurrection both of the Juſt and the Unjuſt, as moſt certainly there is; if a future Account muſt be given of every thing done in the Body, whether it be Good, or whether it be Evil; and if our Eternal State ſhall be appointed us, either in Bliſs or Torment, according as we have behaved ourſelves in this Life, as undoubtedly it ſhall; methinks it behoves every one of us to look well about us, to enquire ſeriouſly what we have been doing all this while; whither the Path we are in leads us, and what our future State will be.

In order to perſuade you to apply your Thoughts to theſe moſt important Conſi-

derations,

derations, I know no Method which (through GOD's Bleſſing) ſeemeth more likely, than to lay before you the ineſtimable Value of your Souls, the infinite Concern you have in their Welfare, how liable they are to be loſt and undone for ever; what excellent Proviſion our moſt gracious GOD hath made for our Security; and how juſt it will be in him to condemn them to the Extremity of Miſery, if you wilfully neglect the Care of them.

Firſt, *Therefore I entreat you to conſider the great Worth and Value of the Soul.* Remember that it is the immediate Offſpring of GOD; that it came from Heaven, from the Father of Spirits: "GOD "breathed into Man the Breath of Life, "and Man became a living Soul," *Gen.* ii. 7. "GOD made Man in his own Image," (not according to the Likeneſs of any of the reſt of the Creatures) "a little lower "than the Angels, and crowned him with "Glory and Immortality." This is our peculiar Privilege, beyond all the Beings of this lower World, that we reſemble our Maker, who is the moſt excellent Being. This is the Prerogative of that ſpiritual and immortal Part of us, our Soul; and conſequently the Soul of Man muſt needs be exceeding precious and valuable.

Our Bodies are Houſes of Clay, whoſe Foundations are in the Duſt: and though, as the Pſalmiſt ſaith, "they are curiouſly "wrought and faſhioned;" yet all the Workmanſhip beſtowed on them is, that they may be ſerviceable to our Souls, fit Tabernacles for that immortal Part to dwell in. The Worth thereof will further appear from that wonderful Eſteem thoſe have of it, who may be ſuppoſed to be beſt acquainted with the true Value of Souls.

Thus God the Father takes great Delight in being called and eſteemed a *Lover of Souls*; and accordingly hath laid out his Thoughts from Everlaſting for the bringing in of them to himſelf. The Counſels and Contrivances of Heaven have been ſpent on them. The Father thought nothing too dear to ſecure and ſave them; and therefore, when he foreſaw we could not continue in that State of Innocence and Happineſs wherein we were at firſt created, he contrived to make us capable of another Happineſs, and that at no leſs Expence than the Blood of his own beloved Son. And certainly, God would not have thus concerned himſelf about Things of little Value: no aſſuredly, our Souls are exceeding

ing precious in his Eyes, who hath prepared the greateſt Happineſs for them, and thought nothing too much to ſecure it.

Again, When the Son of GOD undertook to reſcue them from the Slavery of Sin, and Dominion of the Devil, he thought it ſufficiently worth his while to deſcend from Heaven, and put on the Form of a Servant, and make himſelf of no Reputation, to live a miſerable Life, and die a painful and an accurſed Death. And ſurely he had not ſo mean an Eſteem of his own heavenly Glory, (1 *John* i. 18) as to part with it for Trifles. And then certainly neither can you think your Soul's of little Worth, when the Son of GOD thought them worth his dying for. He would not have thought fit to pay ſo vaſt a Ranſom as his precious Life, for a Thing of ſmall Value; yea, himſelf hath aſſured us, beyond all Contradiction, that the Gain of the whole World is not a ſufficient Recompence for the Loſs of one's Soul.

Again, The Holy Ghoſt is ſtill carrying on that great Work of GOD's Mercy in the Salvation of our Souls: For their Sakes it is that he hath made ſo many Revelations of GOD's Will to the World, and confirmed them by ſo many Miracles:

cles: Therefore he ſtill follows us with his preventing and aſſiſting Graces: he inſpires us with good Thoughts, and kindles pious Deſires in us; he warms our cold Affections, and enflames our Hearts with Devotion; he checks and reſtrains us from Sin, and upbraids us when we commit it; he ſtill importuneth, woeth, and intreateth, that, if poſſible, he may awaken us into a Senſe of our Danger, and excite and quicken us to purſue the Methods of our own Safety and Happineſs. What then are not our Souls worth, about which the bleſſed Spirit takes ſo much Care, to ſave and make them happy?

The good Angels are miniſtring Spirits for the Good of Souls: They pitch their Tents about them, and think it no Diſparagement for ſuch glorious Beings as they are to guard them, and to converſe with them: They ſtill wait to receive the Souls of good Men, when they depart out of the Body: They rejoice at the Converſion of Souls; a certain Sign that they have an entire Value for them.

Yea, the Devils themſelves do know, that, in God's Eſteem, nothing is ſo valuable under the whole Heaven, as the Souls of Men: and therefore, as the greateſt Inſtance of Spite and Malice they

they can do to God, they make it their utmoſt Endeavour to ſeduce and deſtroy them. They envy the Happineſs Men are capable of, and accordingly labour in their Deſtruction, and triumph when they have accompliſhed it.

Thus you ſee the Soul is of the greateſt Value. How much then does it behove you to take Care of it? What Madneſs is it to ſuffer the Body to engroſs all your Care and Thoughts, your Labour and Time; and to permit that precious and immortal Part of you, your Soul, to be overlooked, as a Thing not worth any ſerious Notice or Regard? Eſpecially if you will conſider,

Secondly, *That the Loſs of the Soul is the moſt intolerable of all other Loſſes.* For indeed the Soul may be loſt; not that it ſhall ceaſe to be, (it were well for wicked Men if it could) but it may be undone and miſerable, and in that Senſe loſt to all Eternity; deprived it may be of that Heaven of Happineſs which God hath provided for it; of the Enjoyment of Him, "in whoſe Preſence is fulneſs of "Joy, and at whoſe right Hand there are "Pleaſures for evermore." Nor is this all, the Soul is not only capable of being deprived of infinite Bliſs, but of being

plunged too in the Extremity of Deſpair and Miſery; it is liable to be given over to the Violence and Fury of Devils, and deviliſh Spirits; to be committed to the hateful Society of thoſe miſerable Beings, where Wrath and Envy, Malice and Ill-nature only are to be found; where no Joy, no Peace, no Love, ever enter.

The Miſery of which dreadful State the Holy Spirit hath repreſented by Expreſſions denoting the greateſt Horror and Torment; by "the Lake of Fire and Brim-"ſtone, everlaſting Flame, a never-dy-"ing Worm, unquenchable Fire," *&c.*

This is the dismal State the Souls and Bodies of the Wicked will be condemned unto for ever; wherein they muſt ſuffer Day and Night, without Reſt or Intermiſſion. O dreadful State! with this addition to the Extremity of Torments, that they will never have an End! Some Comfort it may be to thoſe miſerable Souls had they any hopes of Deliverance; but it muſt needs exceedingly imbitter every Torment to them, to think of that never-ending Duration of Torment to come; that after they had been in a conſuming Condition for Millions of Millions of Ages in Hell, they have ſtill an eternal Hell behind, and are as far diſtant

tant from the End of their Miſeries, as they were when they firſt began. This muſt needs plunge the wretched Soul into extreme Deſperation.

This State we are liable to be betrayed into; we are in great Danger of it; and how we came to be ſo, is what I intreat you in the next Place to conſider, and to behave yourſelves accordingly.

Thirdly, *Conſider the great Danger your Souls are in by reaſon of Sin.* 'God 'created the firſt Man, *Adam*, without 'Sin, and endued his Soul with a full 'Knowledge of his Duty; and with ſuch 'a Strength that he might, if he would, 'perform all that was required of him. 'Having thus created the firſt Man, he 'made a Covenant or Agreement with 'him to this purpoſe; That if he con-'tinued in Obedience to God, without 'committing Sin, then, *Firſt*, That 'Strength of Soul, which he then had, 'ſhould ſtill be continued to him; and '*Secondly*, That he ſhould never die, but 'continue in a State of Happineſs for 'ever: but, on the other Side, if he 'committed Sin, and diſobeyed God, 'then both he and all his Children after 'him ſhould loſe that Knowledge, and 'that perfect Strength which enabled him

'to

'to do all that GOD required of him: 'And *ſecondly*, ſhould be ſubject to 'Death; and not only ſo, but to eternal 'Damnation in Hell.

'This was the Agreement made with '*Adam*, and all Mankind in him, (which 'we uſually call the firſt Covenant) up-'on which GOD gave *Adam* a particular 'Commandment, which was no more but 'this; That he ſhould not preſume to eat 'of one only Tree of that Garden where-'in he had placed him, which GOD call-'ed, *The Tree of Knowledge of Good and* 'Evil. But *Adam*, by the Perſuaſion 'of the Devil, eats of that Tree, diſ-'obeys GOD, and ſo brings that firſt 'Curſe upon himſelf, and all his Poſte-'rity; and ſo by that one Sin of his, he 'loſt both theſe together; I ſay, the full 'Knowledge of his Duty, and the Power 'of performing it. And we being born 'after his Image, loſt them likewiſe, 'and ſo are become both ignorant in diſ-'cerning what we ought to do, and weak 'and unable to the doing of it; having 'a Backwardneſs to all Good, and an 'Aptneſs and Readineſs to all Evil; like 'a ſick Stomach, which lothes all whol-'ſome Food, and longs after ſuch Traſh 'as may nouriſh the Diſeaſe.'

This

This is the Fountain and Original of all our Misery. The Consequence hereof is, that we are now exposed to an infinite Number of Temptations from the World, the Devil, and our own corrupt Nature; that we are ready and inclined to hearken to them, and sin against our Maker; and thereby are in continual Danger of being betrayed to that miserable State before described. And this I hope, may be sufficient at present to assure you, that your Souls are in Danger. And yet, that you may not neglect them as past Hopes, but may be encouraged to set yourselves in good Earnest to take Care of them, consider,

Fourthly, *What an excellent Provision it hath pleased God in his wonderful Mercy to make, in order to rescue and deliver them from these Dangers; and what is required of us in Compliance with this great Mercy.* This GOD hath done by giving up his Son, and in Him making a NEW Covenant with us, after we had broken the FIRST.

'*He has given us his Son*, as the great '*Captain of our Salvation*, to redeem and 'rescue us from the Power and Dominion of the Devil or Satan, that great 'Rebel against GOD; from whom the

'Devil

'Devil having cauſed us to revolt, he 'carries us captive at his Will, cauſing 'us to fight againſt our Maker, as many 'as he can detain in his Servitude: But 'God, I ſay, has *given us his Son*, to reſ-'cue and recover us out of ſuch a fearful 'State of Sin, Rebellion and Miſery.

'And this he hath done, by making 'in Him a new Covenant with us, after 'we had broken the FIRST; that is, by 'propoſing the moſt gracious Terms of 'Reconciliation, through Him our great 'Mediator and Redeemer; and by mak-'ing Satisfaction, as for our Breach of 'the firſt Covenant, ſo for the Sins of as 'many of us as truly repent of our 'Tranſgreſſions under the Second.

'This *ſecond Covenant* was made with '*Adam*, and us in him, preſently after 'his Fall, and is briefly contained in 'theſe Words, *Gen.* iii. 15. where God 'declares, that "the Seed of the Woman "ſhould break the Serpent's Head;" and 'this ſecond Covenant is made up, as 'the Firſt was, of ſome Mercies to be 'afforded by God, and ſome Duties to 'be performed by us.

'God herein promiſed to ſend on Earth 'his only Son, who is God equal with 'himſelf, to become a Man like unto us

'in

'in all Things, Sin only excepted, and 'he to do for us theſe ſeveral Things:

'1. To make known unto us the whole 'Will of his Father, in the Performance 'whereof we ſhall be ſure to be accepted 'and rewarded by him. And this was 'one Part of his Buſineſs, which he per-'formed in thoſe many Sermons, Doc-'trines and Precepts we find ſet down 'in the Goſpel. And herein he is our 'Prophet; for it was the Work of a 'Prophet of old, not only to foretel, 'but to teach. Our Duty in this Parti-'cular is, to hearken diligently to Him, 'to be moſt ready and deſirous to learn 'that Will of God which He came from 'Heaven to reveal to us.

'2. The ſecond Thing He was to do 'for us, was to ſatisfy God for our Sins, 'not only that one of *Adam*, but for all 'the Sins of Mankind that truly repent 'and amend; and by this Means to ob-'tain for us Forgiveneſs of Sins, and the 'Favour of God; and to redeem us 'from Hell and eternal Damnation, 'which was the Puniſhment due to our 'Sins. All this he did for us by his Death: 'He offered up himſelf a Sacrifice for 'the Sins of all thoſe who heartily bewail 'and forſake them. And in this he is

'our

‘ our Prieſt, it being anciently the Prieſt's
‘ Office to offer Sacrifice for the Sins of
‘ the People. Our Duty in this Particular
‘ is, *Firſt*, Truly and heartily to repent
‘ of our Sins, and to forſake them; with-
‘ out which they will never be forgiven
‘ us, though that is the Thing for which
‘ Chriſt died. *Secondly*, Stedfaſtly to be-
‘ lieve, that if we give ourſelves up to
‘ Chriſt, we ſhall have the Benefits of that
‘ Sacrifice of his; that all our Sins, how
‘ many and great ſoever, ſhall be forgiv-
‘ en us, and we ſhall be ſaved from thoſe
‘ eternal Puniſhments which were due
‘ unto us for them. Another Part of the
‘ Prieſt's Office was, Bleſſing and Pray-
‘ ing for the People; and this alſo Chriſt
‘ performed for us. It was his ſpecial Com-
‘ miſſion from his Father to bleſs us, as
‘ St *Peter* tells us, *Acts* iii. 26. " God ſent
" his Son Jeſus to bleſs you;" and the fol-
‘ lowing Words ſhew wherein that Bleſ-
‘ ing conſiſts, " in turning away every one
" of you from your Iniquity." Thoſe
‘ Means which he hath uſed for the turn-
‘ ing of us from our Sins, are to be reckon-
‘ ed of all other the greateſt Bleſſings;
‘ and for the other Part, that of Praying,
‘ that he not only performed on Earth,
‘ but continues ſtill to do in Heaven; " He

" ſits

" sits on the right Hand of GOD, and makes " Request for us," *Rom.* viii. 34. Our Duty ' herein is, not to resist this unspeakable ' Blessing of his, but to be willing to be ' thus blessed, in being turned from our ' Sins; and not to make void and fruit- ' less all his Prayers and Intercessions for ' us, which will never prevail for us ' while we continue in our Sins.

' 3. The *third* Thing that Christ was ' to do for us, was to enable us, to give ' us Strength to do what GOD requires of ' us. This he doth, *First*, By taking off ' from the hardness of the Law given to ' *Adam*, which bound us never to commit ' the least Sin, upon the Pain of Damna- ' tion: So that now GOD requires of us ' only an honest and hearty Endeavour ' to do what we are able; and where we ' fail of that through Weakness, he ac- ' cepts of our sincere Repentance. *Se- ' condly*, By sending his Holy Spirit into ' our Hearts, to govern and rule us, to ' give us Strength to overcome Tempta- ' tions to Sin, and to do all that he now ' under the Gospel requires of us. And ' in this Christ is our King, it being the ' Office of a King to govern and rule, ' and to subdue our Enemies. Our Duty ' in this Particular is, to give up our-

' selves

'ſelves to be obedient Subjects of his; 'to be governed and ruled by him; to 'obey all his Laws; not to take Part 'with any Rebel; that is, not to cheriſh 'any one Sin, but diligently to pray for 'his Grace to enable us to ſubdue them 'all; and then carefully to make uſe of 'it to that Purpoſe.

'*Laſtly*, He has purchaſed for all that 'faithfully obey him, an eternal, glori-'ous Inheritance, the Kingdom of Hea-'ven, whither he is gone before to take 'Poſſeſſion for us. Our Duty herein is, 'firſt, to be exceeding careful that we 'forfeit not our Parts in it, which we ſhall 'certainly do, if we continue impenitent 'in any Sin. Secondly, Not to faſten 'our Affections on this World, but raiſe 'them up to Heaven and heavenly 'Things, according to the Precept of the 'Apoſtle, *Col.* iii. 2. "Set your Affections "on Things above, and not on Things on "the Earth;" continually longing to come 'to the Poſſeſſion of that bleſſed Inhe-'ritance of ours; in compariſon where-'of, all Things here below ſhould ſeem 'vile and mean to us.

'This is the Sum of that SECOND Co-'venant we are now under; wherein you 'ſee what Chriſt hath done, how he exe-

'cutes

'cutes thoſe three great Offices of King,
'Prieſt and Prophet; as alſo what is re-
'quired of us, without our faithful Per-
'formance of which, all that he hath
'done ſhall never ſtand us in any ſtead;
'for he will never be a Prieſt to ſave
'any, who take him not alſo for their
'Prophet to teach, and their King to rule
'them; nay, if we neglect our Part of
'this Covenant, our Condition will be
'yet worſe than if it had never been
'made; for we ſhall be to anſwer, not
'for the Breach of Law only, as in the
'firſt Covenant, but for the Abuſe of
'Mercy, which is of all Sins the moſt
'provoking. On the other Side, if we
'faithfully perform it; that is, ſet our-
'ſelves heartily to the obeying of every
'Precept of Chriſt, not going on wil-
'fully in any one Sin, but bewailing
'and forſaking whatever we have for-
'merly been guilty of, it is then moſt
'certain that all the aforementioned Be-
'nefits of Chriſt belong to us.

'And now you ſee how little Reaſon
'you have to caſt off the Care of your
'Souls, upon a Conceit that they are
'paſt Cure; for it is plain that they are
'not; nay certainly, that they are in that
'very Condition, which of all others

'makes

'makes them fitteſt for our Care. If 'they had not been thus redeemed by 'Chriſt, they had been then ſo hopeleſs 'that Care would have been in vain: 'On the other Side, if this Redemption 'had been ſuch, that all Men ſhould be 'ſaved by it, though they live as they 'liſt, we ſhould have thought it needleſs 'to take Care for them; becauſe they 'were ſafe without it. But it hath pleaſed 'GOD ſo to order it, that our Care muſt 'be the Means by which they muſt re-'ceive the Good, even of all that Chriſt 'hath done for them.'

And now, if you will but lay theſe Things to Heart, your Reaſon and your Intereſt will both direct you how to behave yourſelves. Methinks I hear ſome of you, as Men deeply affected with the Senſe of theſe Things, with a ſerious and compaſſionate Regard to their Souls, crying out with St *Peter*'s Hearers, "Men "and Brethren, what muſt we do to be "Saved!" I would to GOD that every Man would make this Application to himſelf; and if they do not, it is too certain a Sign, that either they believe that they have no immortal Souls, or that it is impoſſible they ſhould for ever miſcarry.

Give

Give me leave a little to reaſon the Caſe with you, my dear Neighbours, to perſuade you to take Care of your Souls. Are they made after the Image and Similitude of GOD; why then will you ſuffer them to be transformed to the Image of Satan? Has GOD provided a Heaven of Happineſs for them? Why will you be ſo cruel and unjuſt to them, as to expoſe them to the intolerable Flames of Hell? Since GOD the Father hath rated them at the higheſt Value, and expreſſed his chief Concern for them; why will ye neglect and undervalue them as Things of no Price. Since GOD the Son thought not his own Blood too great a Price for them; why do you chooſe to ſell them for the trifling Vanities of this World? Since the Holy Ghoſt is continually at work to preſerve them; whence comes it to paſs, that ye hardly think them worth the ſlendereſt Part of your Care? Since the bleſſed Angels are employed in miniſtering unto them; why do you defeat all their Endeavours for your Good? Since they rejoice at the Converſion of Souls; why will ye refuſe to afford them this matter of rejoicing, where the greateſt Advantage will be your own? Wherefore do you ſeek to gratify our common Adver-

Adverſary the Devil, ſo far as to permit him to diſappoint the gracious Purpoſes of God towards us? O that Men can be ſo ſenſeleſs, as to ſee their Souls periſhing before their Eyes, without Remorſe or Compaſſion! That they can paſs Day after Day, without making any Offer or Attempt to recover them!

Conſider, you have not only the Sin of your firſt Parents to be forgiven you, but alſo innumerable actual Sins of your own; and thoſe perhaps committed againſt the Light of your own Conſciences, againſt the expreſs Command of God, againſt the Dictates of the Holy Spirit, againſt frequent Warnings and Admonitions from others, and contrary to many repeated Vows and Reſolutions. Theſe are Aggravations ſufficient to ſink a Soul into the bottomleſs Pit, and yet ſtill there is Hope, there is a Remedy even for ſuch Sinners, if they repent and return from their Sin, and become ſincerely obedient to the Laws of God, and accept the Lord Jeſus as their King, their Prieſt, and their Prophet, God will for his Sake accept them. "Remember that ye were "not redeemed with corruptible Things, "as Silver and Gold, but with the preci- "ous Blood of Chriſt, as of a Lamb with- "out

" out Blemiſh, and without Spot," 1 *Pet.* i. 18, 19. This was the Ranſom of Souls which GOD required, and if you reject this, He will accept no other; and you do reject it, (and GOD ſo interprets it) if you do not accept him upon his own Terms; if you do not give up yourſelves unto Chriſt, to be guided and governed, as well as ſaved by him; otherwiſe you renounce all your Part and Intereſt in his Blood, and do as it were declare you will not be beholden to him; and then ſurely you cannot complain that GOD is unmerciful, if he takes the Forfeiture, and condemns thoſe who would not be ſaved by him. The Promiſes and Threatnings of the Goſpel, and all other the Methods which GOD hath uſed to reform and reclaim Sinners, are all Inſtances of his great Goodneſs to us, of his Zeal and Concern for our Happineſs; and if we ſtill continue to reject and ſet them at nought, how juſt, as well as ſevere, will be our Condemnation? Has he taken all imaginable Care to oblige you to be kind to yourſelves, and faithful to your trueſt Intereſt, and will you ſtill forſake your own Mercies? If you thus wilfully ſeek your own Ruin, how righteous will it be in GOD to deliver you up to everlaſting Miſery?

Let

Let me therefore beſeech you, even by all that is Sacred and Serious, by every Thing that is dear and precious to you, by your beſt Hopes, and the moſt important Concern of your everlaſting Being, to take Pity upon your poor Souls, to conſider the Dangers whereto they are expoſed, and to conſult and comply with the Means of their Preſervation.

Learn, I pray you, to affect your Hearts, with a ſerious Senſe of your Dangers, to repent earneſtly of your paſt Sins, ſincerely reſolve to be more Holy, Watchful, and Circumſpect for the Time to come; pray earneſtly for the Graces of GOD's Holy Spirit; cheriſh in your Souls a lively Faith in the Mercies of GOD through Chriſt, and in all reſpects, as GOD ſhall enable you, and you ſhall be hereafter from time to time inſtructed, let your Prayers and your Endeavours be, that you may be wiſe unto Salvation. And that you may abound in all ſpiritual Wiſdom and Underſtanding, and may be accepted as faithful Servants of GOD, and our Lord Jeſus Chriſt, in the great Day of Accounts; as it is the earneſt Prayer, ſo it ſhall be the conſtant Endeavour of

Your Affectionate Servant in Chriſt Jeſus.

FINIS.

B L